

A
SPECIMEN
OF A
COMMENT
ON THE
OLD TESTAMENT
BY THE
Taghmical Art.

In III. PARTS.

- I. On the Textual, Classical or Doctrinal Scriptures.
- II. On the Doubtful, Difficult, and Wrong Translated Places.
- III. An *Analysis*, with intermix'd Observations, as Matter requires, thro' the rest, to make the whole *Compleat*.

The Art it self, with the Doctrine about it, is now in the Press, thro' the Patronage of His Grace the Archbishop of *Canterbury*; And the Encouragement of some other Gentlemen, who desire that their Country should be a **Land of Light**; and are willing to be at Charges in order to it.

The *First* of these Parts (whereof this is a Pattern only) is also ready, when it can meet with the like benign, obstericating Hands, that the Parent may not be over-charg'd with its Pressure into the World.

Specimen

OF THE

Taghmical Art.

Genesis i. v. i.

בראשית ברא אלהים את השמים ואת הארץ:

In the beginning God created the Heaven and the Earth.

THE Earth has "—" by R. i. M. i. Silluk the Sentence and the Verse doth end; From which we may discover the Error of Grotius in his Comment on this Verse, who renders it thus, *When first God created the Heaven and the Earth, the Earth was without form, &c.* P. Simeon adds thus, *Or before God created the Heaven and the Earth:* These, says he, are two Literal, proper and Grammatical Senses, preferable to the Vulgar.

The end of this is to find a Pretence for the *Pagan Doctrine of Eternal Matter in Divine Revelation*; all the later Philosophers among the *Gentiles, Rom. 1. growing vain in their imaginations, Dem. Epicurus Ar. &c.* did maintain and defend *Præ-existent Matter*. Many Mungrel and Nominal Christians, *Manichees, Marcionites, &c.* and some later, and of better Note, as *Præ-Adamites* and others, *viz. Smalcus, Vorstius, &c.* Besides many *Rabbins* held this Doctrine. But one Argument stops their Mouth, *We are not to be wise above what is written*. How shall we believe without Testimony? *Heb. 11. 2, 3.* The Doctrine of Creation belongs to our Faith, not our Science.

Late Criticks have made Artificial Foundations for many such Notions; and these Two, That they might give ease to Omnipotence, and find work for their high Towing Fancies, have digged in this Text for one to this Doctrine, which they strongly prop up from *Heb. 11. 3. Things that are, were made out of things which did not appear.* But both Fathers and Sons in Divinity answer, The Chaos appeared not for want of Light and Nothing, much less for want of Entity, therefore this will not support it. The Orthodox further oppose to this Doctrine, besides the Arguments from Reason,

1. That the *Hebrew* Language has no other Word to signify a making of nothing.

2. That *Paul* defines Creation by a Word that imports no less, *Rom. 4. 17. A calling things that are not as though they were.*

3. That the Literal Particle is affixed to *Beginning, In the beginning*; not to create, when or before God created.

4. Pa-

4. Parallel Places propose the Creation of Hea-
ven and Earth in positive Assertions, *Gen. 2. 1. 1.*
John 1. 3. Psal. 102. 25. not in relative Proposi-
tions.

5. *Prov. 8. 24.* Before ever the Earth was, when
there was no deep. 1st. I infer, The Deep or Chaos
had Wisdom Personal, set up, brought forth before
it, therefore not from Eternity. 2^{dly}. The Earth
and Chaos are contemporary Twins.

But now further, in the Sixth Place, by the Rules
of Interpretation, used both by Jews and Samaritans,
especially the Scribes, *Ezra 4. 7, 8.* whose
Chancellor or President is called Baghal Taghim,
or Master of the Taghmicall Art, Silluk suffers not
the Proposition in the v. 1. to bear any such
relative respect, he is an absolute Lord, and makes
an absolute stop from the Sense, *Vide Ar. Tagh.*
lib. 2. §. 1. Where this is at large proved and
explain'd, and therefore their Interpretation and
Opinion too are repugnant to the Literal Sense
of the Text.

וְעָרַב comes not from עָרַב to run, or עָרַב to praise,
but from עָרַב to humble, much in use in the *Arabick*,
and has its Tendons fix'd still in Sacred Writing, *Jer.*
49. 19. & 50. 44. I will depress or humble him from
her. So *Psal. 68. 31.* Ethiopia shall humble or
submit her hands, and by an usual Change, *Jer.*
Dan. 2. 39. & 6. 24. Observe that there are many
false non inventus's asserted of the Bible. And 2^{dly},
That no Concordance nor Lexicon are yet com-
pleat; for none of them have this Root עָרַב, to
make low, tho so plain in *Jeremiab.*

From *Arerz* comes 1. The German *erd, Erth.* 2. The En-
glish *Earth.* 3. The Latine *Terra, arer,* and *Iacius* his *Er-*
zham or *Hertam.* 4. The Greek *ἔρα & ἔρατε.*

In the Second Place comes γ , under *Veath*, the Mark of an *Accusative* after an *Active Verb*, by *R. 21 M. 1.* and *Tab. 1.* it is *Silluk's Minister*, and signifies a *close Union*, and indeed it is so close here, that it signifies nothing out of *Union*, and therefore has usually γ , the most conjunctive of all *Points*, and is of great use to distinguish between *ath* the Mark of *accusative*, and *ath* signifying *from* or *by*, which refutes them who would translate *v. 16. with the Stars.* And *Maimonides* who translates it thus, *The Heaven with the Earth.*

It signifies, says *Nachm.* the transition of the Person by the Verb *Active* on the Noun. *D. Rim.* with others, add, That it denotes the $\square\aleph$ or $\square\aleph$ the substance of the thing, and all that belongs to its Integrity or Perfection. So that here is signified the Creation of the Heaven and the Earth in their Substance: Hence the *Syriac* has *esse Celi*, & *esse Terra*, the very Matter and Essence of the Heaven and Earth, and a Creation of them with their Hosts, Inhabitants and Furniture; and it is the more likely, if *Michlol Joseph's* Rule be true, That its use is to denote the Patient; hence seldom used when the *accusative* or *patient* is sufficiently known, which being manifest in this Text, its use is of another import, to wit, to denote the Penetration and Extension of the action on the subject. Which is opposite enough to *Gassavillus* and *Corn. Agrippa*, who put $\square\aleph$ for $\square\aleph$ a Sign, for then Creation would extend only to the Furniture or Ornament of the Heavens.

2dly. It supposes the *Original* corrupted, in *Consonants, Vowels* and *Accents.*

It is more like Truth, That our *she* comes from *esh*, than that $\square\aleph$ is derived from $\square\aleph$ to come,

Thirdly,

Thirdly, — Under *Hafchamaim* appears by R. 3. and T. 1. e. 3. which signifies *Earth* and *Heaven*, not to be joined together, but *separated*, as little *Members* within a Proposition being a little Lord tho' and unite them Verbally, yet as to sense the *Verb* is implicitly repeated in *Earth*, he created the *Heaven*, and he created the *Earth*. So in sense its the *Verb* that is united or repeated; for the *Nouns* are as opposite extreams as *Heaven* and *Earth*, by which I intend not to play or delude with an *Equivocation*; for distance in place, infers not distance in *sense* or *construction*. But my intent is to shew, that here refutes or opposes the Scholastick *Chaos*.

The *Pagan* Philosophers, some at least, are for an *Eternal Chaos*, or *Mass* of *Matter*, out of which God created all things. But some *Divines* are for a *Temporary Chaos*, created some time before that initial Week of the reducing this *Earth* into its present Form and Order.

Now by *Heaven* and *Earth* cannot be understood some one undigested and confused *Mass*; for *Tiphcha* proposes them as two of the most opposite, distinct and separated *Beings* of the whole *Creation*.

Schamaim has many both false and foolish *Derivations*:
1. *וַיִּשְׁכַּח* There are Waters from the *Celestial Waters*, v. 6. 2. *וַיִּשְׁכַּח* *Sa Majim*, it sustains Waters.
3. *וַיִּשְׁכַּח* from the *Præfix*, because of Waters. 4. *וַיִּשְׁכַּח* Fire and Water. 5. *וַיִּשְׁכַּח* and *וַיִּשְׁכַּח* to be amazed because of Water. But *Compositions* among *Appellatives* is contrary to the *Genius* of this *Tongue*. All the *Learned* agree, That its *Root* is in *Arabac*, *וַיִּשְׁכַּח* or *וַיִּשְׁכַּח* to be high. Hence *height* is the common *Epyhet* of *Heaven*, as *lowness* is of the *Earth*, *Exod.* 20. 5. That is in the *Heaven* above, or in the *Earth* below, *Job* 11. 8. *Prov.* 25. 3. *Gen.* 11. 4.

ation. Heaven and Earth is the first Division of Creatures, and therefore most opposite.

Hence we may learn the Scope of this last *He-mistich*, which is not to assert first the Creation of the Matter of the World, as a rude heap, so Gerard Hackspan and Prucknerius think, with others: But to make a Summary Proposal of the General Object particularly insisted on thorow the Chapter; So *Astius* and *Seb. Schmid.* with others, which is confirmed from what follows.

Hence we may learn, That *Heaven and Earth* is a Sacred Phrase for *Universe*, all things, the whole World, and may be confirm'd from *Psal.* 124. 8. *Acts* 14. 15. and 17. 24.

By *Heaven* then is understood all that is not *Earth*: But where to place the limits between them is the Question; tho from what follows we may solve it, viz. That *Heaven* is receptive of various acceptations; but in the Text it is *All that that is beyond or above the uttermost border of the Firmament*, where the fix'd Stars stand plac'd; in other places following, the surface of the *Earth*, or *Atmosphere*, i. e. what is above either.

There is another Question here *de casu Nominis*, viz. What Number it is, dual or plural, the accent on the penult makes it dual, but the *Aethiopic* having the singular *Schannai*, and the Root *Schamab* affording regularly Nouns of that derivation. And 3dly, There being *Heaven of Heavens*, and *Third Heavens*, I believe with *Hottinger*, and *Lud de Dien*, that it is plural.

There remains yet one Question more about *הַשָּׁמַיִם* *Emphatick*, or *Notificative*, these *Heavens*, and this *Earth*. *P. Simon* blames *Tremelius* for translating it thus, but he should first blame *Aben*

Ezra, who so long before him turn'd it thus, and *H. G.* and *Paraus*, and all the *Hebrew Grammarians*; and then he should prove that that is not the use of this.

That which we learn from it is the erroneousness of them who talk of *Pre-Adamites* and *pre-azits* many Worlds before this; For *Moses* informs us, That the *Heaven* and *Earth* which God created in the beginning, was this very *Earth*, and these very *Heavens* of which *Moses* gave Account.

Fourthly, — *atnach* under *Elohim*, is here Rhetorical or Emphatick by *R. R. 2. M. 2.* for where the Verse contains but one Proposition, there is no proper place for *atnach*, whose use is to divide the Verse into the most opposite Propositions; And hence we may know wherein the Emphasis consists, viz. repeating the *Verb* that is on one side of — on the other also, and shewing it to be taken in the most full and ample Signification So that to fill up *Silluks* Proposition. *ברא bara* with *sakeph gadol* is to be supply'd next to *Elohim*; In *English* thus, In the beginning God created: He, I say, really created these *Heavens* and this *Earth*. Hence we have a most strong Confirmation, that the use and signification of the Word *Bara*, in this place, is to assert a production out of nothing.

Some may think that the Emphasis should be enquired for in *Elohim*, not in *Bara*, because — is under it: I Answer, If it were a little Lord or Minister. that affects single Terms, so it would. But — stands under *Elohim* because he is the last Word of the Sentence; for its the whole Sentence he affects, and the Essence of the Sentence lies in the *Indicative Verb*.

1. *אלהים Elohim* is not truly deriv'd from *strong*, for is never changed into 2. *הוא he* map-

mappikatem in *Eloah* shews אֱלֹהִים to be Radical; nor from לִמְצָחָם strength. Nor 3dly, לִמְצָחָם their strength. Nor 4thly, Primarily from לִמְצָחָם to swear; but from לִמְצָחָם yet in use among the *Arabians*, to adore or worship, a part whereof swearing is, in which sense the Bible retains the Word. This seems preferable to *Aben Ezra's* Opinion, who thinks it a primitive. In the New Testament *οἰκασμα*, the worshippable, the *Adori* is used by *Paul* in the Epistle to the *Thessalonians*. 2. In the Old Testament it is the Name God declares himself by as the Object of Love, Service and Swearing; And the first Command of the Law is 3dly, to have no other *Elohim*, i. e. to worship none else. 4thly, It is very suitable, for his creating us is the most suitable foundation, and founds a most just Title to all our Worship and Service.

A Second Question is *de casu Nomini*, How it comes to be in the plural Number? *Grotius* thinks the singular is to be supplied before it, *Eloah Elohim*. But then *Bara* would bear a third word, *tipcha*, not *munah*, as next to it. Many *Papists*, *Protestants*, *Lutherans* and *Calvinists* that are well skill'd in Criticism, think a Plurality in the Deity is understood, and such as is consistent with a singular individual Essence, and therefore that the Trinity is denoted. And to evade the Objections of *Socinians*, they form the Argument thus. 1. Every Word in the Plural Number. 2. Having a Singular Number. 3. Without analogy of Number. 4. The same signification being retained. 5. Carrying Verb Participle or Adjective to the Plural with it. 6. In the Third Person, as well as First or Second, is of a plural signification. But *Elohim* is, Ergo

Fifthly,

Fifthly, Of *Bara* already, It bears *Munab* Minister to — by T. 1. R. 2. M. 2. which shews that *Elohim* is the *Nominative* to it; and it being in the singular, does denote that whatever *plurality* be in the Deity, there is but one *Creator*, one *God*; whatever *Multiplicity* or *Variety* there is in formal, objective Considerations to draw forth our Adoration toward him, there is but one *undivided Substance*, who was before all *Creatures*, and by his powerful act gave being to them.

Sixthly, *Breschit* bears — which well agrees with the order of T. 1. and R. 3. as also the sense, for being a *little Lord*, it denotes the distance between single Terms: What makes up the *Essence* of the Sentence, is united by — a *Minister*, and if it belong'd to another Sentence it would bear a *Major* that divides *Propositions*; therefore — shews that it is an *adjunct* or *circumstance* of this *Proposition*, and indeed, tho the variety of significations attributed to this Word, is great, yet all agree in this.

𐤁 in *Breschit* is by *Cabbalists* counted mysterious, and that two ways; first *Numerically*, to Ages, Laws or kinds of Divinity. *Maghasche Bereschitb* signifying *Natural Religion*, and *Maghasche Mecchaba*, *mysterious Divinity*. Others think God begins his Book with 𐤁, because that begins 𐤁𐤁 blessing; for 𐤁 begins *arurab*, *curse*; but these are Monsters rather than Mysteries.

John in his Gospel, c. 1. v. 1. interprets both 𐤁 and 𐤁𐤁 to us turning it to *asx* in the beginning. So the *Lxx.* so *Onkelos*, and *Jonath. Ben. Uziel Bekadmin*, and so the *Vulgar*, and so the most usual Translations. Hence the others fall *Eberus. Targum* in *Wisdom*, *Tertull.* in *Power*; *Procop.* in his

his *Empire*. 2. In the Foundation. 3. In the Head or Sum. 4. In the Foundation. *Philo* in Order before all. So *R. Bechai* and *Castalio*. *Maimonides* with Matter. And among all the most authorized, in the Son, which shall be examined afterwards. The Root is *UN* the Head, or the *Arabick Raasa*, to excel, from which we may learn the use of Skill in these *Eastern Tongues* (tho there is not much in their Translations) for in one Verse (and that the very first) that contains but Five Words, has Four of them deriv'd from the *Arabick*.

Here yet remains Two Questions, The first is, if *Breschith* be in Government or not? that is, if the sense be in the beginning of Creation or Time, or in the beginning of all things, or in the beginning of God's Ways, *Prov.* 8. 22. or Works. I answer, tho any of these speak the truth of the Case, the Word is not Grammatically in Government, for then it would have a *Minister* to signify something understood, with which it did agree, which it has not. But being put absolutely, signifies the *first and chief beginning*, before which nothing was that was capable of a beginning.

The Second Question is, if *Breschith* be taken here Metaphysically, for the first inconceivable Minute that was measured by *Nothings passing into being*, that attended the first Jogg of Creative Motion; or if more largely, for all the Time that Creative Power continued Exertions of that kind, viz. 6 Days, according to common Opinion. But *Seven, a Week*, is the Creative Cycle, and as we shall see from the next instance, wanted not its Work. I am for the latter Opinion; for the first is a Word without an *Idea*. 2dly, Is contrary to Scrip.

Scriptures vulgar Style, especially in the Works of Nature. 3dly. *Beginning* is used in this latitude through Scripture when applied to the *Creation*, and opposed to after successive *Periods*, *Pro. 8. 22.* Christ was possessed in the beginning of God's Ways, therefore the *Seventh Day* comes within the beginning, See *Matth. 19. 4, 8. & 24. 21. & 25. 34. Mark 10. 6. & 13. 19. 2-Tim. 1. 6.* Given us in Christ before successive Ages or Periods, *Rom. 16. 25. 1-Pet. 1. 20. Eph. 1. 4.* 4thly, The Verse being a Sum of the whole, this *beginning* must stand commensurate with its *Subject*.

A Third Question is, Which *Week* of the Year this is, which of the *Fifty Two* is the Creative Initial Week. R. That Week which was the beginning Week of the Year, until as God changed the *Sabbath*, God appointed another *beginning* to the Year, when the *Israelites* came out of *Egypt*. *Nisan* our *March* was then the *first Month*, but before that *September*, their *Tizri*, from that the *Sabbatical* and *Jubile-Year* still begins. If it were not the first Week of the first Month, of the first Year, it would not be absolutely the beginning, and this was the first Week of *September* or *Tizri*, [there is no place for intercalation or comparison here] To this the *Jews Paraphrast. Cabbal.* Historical agree; to this Nature agrees, every thing having its Seed in its self, and its Fruit ripe; to this the Gospel agrees, Christ being Born in this Month. Thus the Year and Day agree, beginning both from their Evening Season. So the Sun was created in *Libra*——. The sense of the *Verse* is thus:

' In the beginning of all Created Being, Motion, Time or Season, within the compass of the first, Week

Week, probably the first of September. God, the only adorable one, and that on this very bottom, *Created*, made out of meer Nothing, *I say*, by infinite Power and Skill brought forth, without the assistance of any antecedent Matter, these Heavens, and this very Earth. The vast quantity of most extended Spheres. The Diameter of this Earthly Sphere from one Pole Star to the opposite Point, contains Millions of Leagues. But that is a Point in comparison of the Circumference of the Heavens of Heavens.

Division:] *Atnach* being here Rhetorically only, the Verse Logically makes but one Proposition, which consists in these Four Things, Two Essential, *Act* and *Agent*; Two Circumstantial, *Object* and *Time*.

Scope:] The Scope is to assert a Creation, that all the Universe, all this Weeks Work was the effect of immediate Omnipotence, Some without any matter, the rest out of matter, uncapable by natural Power, this the Emphatick *Atnach* shews.

Genesis 1. v. 2.

וְאֶרֶץ הַיָּחַד תֹּהוּ וָבֹהוּ וְהָשָׁר עַל-פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

Verse 2. And the Earth was without form and void, and Darkness was upon the face of the Deep: And the Spirit of God moved upon the face of the Waters.

I. " under *Hammajim*, as before by R. 2. M. 1. shews that *Moses* here stops his Account of the Earths

Earths Properties and Qualifications, when first made; and that tho *Light* and *Day* was a Work of the same First Day, yet it was a distinct, separate act from the former, and super-added in order to its Perfection. Hence you have the necessary Original of *beginning*, the natural Day from the Evening, because the Earth was created in Darknes. And 2dly, The time of the Earth's duration in that dark, confused Chaofical State; it was the ordinary space of a Night, and not as some fancy, from all Eternity, or for many Ages; for this time of Darknes, with a proportioned measure of Light after its Creation, made up but one of the six or seven Natural Days; if this Evening was a Thousand Years long, it was a very unproportioned 7th part of a Week.

II. *r* under *Phnæ*, *Silluk's Minister*, R. 2. M. 2. signifies its conjunction and construction with *Majim Waters* and — *Maccapb*. 3dly, signifies yet a more close conjunction between *ghal* and *phnæ*, R. R. 3. and imports this Brooding Motion never to reach the Center of the Earth; (but the Surface) that has stood solid, unmov'd from the first creative Act, no Earthquake nor Deluge has had force to over-weigh the Ballast of this Vessel we swim through the vast Aereal Ocean in, (and indeed the very Name of calling the whole deep *Chaos*, *Water*, imports the dry or solid part to be but as a Vessel or *Ship* in comparison of the liquid) which shews that to be no proper place for Hell. If *Sun*, *Moon* and *Stars* be habitable, its most like the Devils, Fallen Angels, that left a better Heaven, dwell in these *Heavenly Places*, they are *Princes and Powers of the Air*, they are called *Stars*, may be as Man *Adam*, or *Earth*; and if a Third Part,

as

as some think, of the Created Angels fell, there are enough for Peopling all the Stars. Christ in his Triumphal Ascent might descend into these Orbs, and bind Captive Devils, *Rev.* 12. For since we never read of their appearing with Holy Angels, as *Job* 1. in the blessed Regions.

III. \neg under *merabebeth*, by *R.* 3. *M.* signifies the Verb מָרַב to be neutral, and that tho it convey quickening effects, and an hatching heat to the Waters, by which they were fitted and prepared to put on the following Forms of Light, Air, Firmament, &c. Yet it remain'd a distinct thing from that Matter, and more belongs to the *Agent* than *Object*; it did not by an active transition pass over, and become its, as the Creative act did. But to prevent our conceiving this Motion to be in God from this neutral Verb, (whose Nature is that the *agent* be *patient* also; for instance, *I run*, in this I am both doer and sufferer) *merabebeth* mov'd, is distinguish'd from *Elohim* by \neg as well as from the *face of the earth* by \neg a strong Argument for the *Cartesian* Notion of con-creating a quantity of Motion with this Chaos, as Time was. The whole of that Motion now by the signification of this Word *rabhap* puts on a seminal, prolifick, nourishing form or kind, *Deut.* 22. 11. & *Jer.* 23. 2. not that of a tempestuous Storm or Hurricane, for then רָשַׁף or רָשַׁח would be used. But a nutritive, preserving Motion is understood. Creation was by a violent force, and the whole Mass had revolved into its Original Nothing, without a constant, preserving power, which is exprest in this prolifick, breeding Expression, confirmed by the *Syrian* and *Arabian* Tongue,

Tongue, and the Fable of the ~~reality over~~ the First Laid Egg, whose *Nest* was the *Universe*, its *White* the *Water*, and its *Yolk* the *Earth*, its *Dame* the *Spirit*.

IV. \pm is upon *Elohim*, by R. 4. M. 3. and shews *filluk's* Proposition to be compleated. God the Creator of the Earth is Author and Director of that Motion by which it was put in a posture and readiness for reception of future Form and Order. 1. It teacheth us that this Motion is not fortuitous, left to produce things by Chance, but is under the Conduct of Divine Wisdom. And 2. It makes a considerable distinction between the First Creation that was in a Moment, and the Second that was in Time, each Day having a distinct Work; for Motion and Time are inseparable, succession, gradual progression is absolutely necessary to both; though it was by the Counsel of the Divine Will how many Days should be spent in it, it was absolutely necessary some should, since it was done by Motion. 3. The after Laws of Motion in natural Production, were not the Rules of the Motion of this Week; these Motions have the Creature for Author, this the Creator *actus imperii*; the one of Nature, the other of G O D. The Office of \pm is twofold, to stand at the beginning of *filluk's* sentence, and at the end of his own: The former I have now done with; the second is very short and follows.

V. $\bar{-}$ is under *ruabb* by R. 2. M. 1. the Spirit of God, or the Spirit G O D, as John 4. God is a Spirit. There are more things bears the Name *ruabb*, but *Elohim* is added for distinction, it is hard to disprove either, and hard to make choice, the one denotes more the Divine Essence, the other

some distinct Principle in that Essence. But the most material, and most agitated Question in this verse is, whether *Elohim* be taken Metaphorically for exceeding great, and *ruabb* for Wind; so that the sense should be an exceeding great Wind moved upon the face of the Earth; the Authors are great and numerous, and the pretence is fair, *ruabb* signifies Wind often, and *Elohim* is so taken often; Monsieur le Cenn's late Book pleads hard for this.

In Answer, I shall propose only the Characters of distinction that these Points afford when *Elohim* is thus Metaphorical for exceeding, or the superlative degree, then the Word qualified by it wears a Minor, not a Minister, as here. And First, Observe that the relation and coherence in sense, is much different, and we may see this from the Phrase in Greek, *Act* 7. 20. the English is that Moses was very fair; but the Greek is *ἐν τῷ ἀντιπαραστήσει τοῦ Θεοῦ* he was fair to God. The Parallel to which you have *Jonah* 3. 3. Nineve was a City great to God, there is — *paschta* upon great — *sakephs* minor, not — as here, *sakephs* Minister; for *sakeph* is upon *Elohim* in both places. So *2 Cor.* 10. 4. *δυνατὶς τοῦ Θεοῦ*, mighty thoro God, or by him; he with others, think the sense is very powerful. A second Observation is, That the Phrase is never used but where it admits of a Literal Exposition, as we see our Translators say a Truth in this, *2 Cor.* 10. 4. mighty thoro God, and so *11. 2.* a godly Jealousie, and *8. 2.* the Grace of God; Great Charity, says he, bestowed among the Churches. It is true God is in the Genitive in these two places; but not so true, that that is their sense, tho the Rule is true, and therefore the sense of this place would be a Wind created by God, præ-existent to Wind afterwards.

wards created, as the Body of Light was to the Sun.

Third *Observation* which contains the decision of the Case, *ruabb* would have *pasebta* on it, *sakephs minor*, as *Jonah* 3.3. for confirmation whereof see *Gen.* 30.8. with great *wrestlings*, or the *wrestlings of God*; there is indeed *Kadma*, but *Clod's Bible* shews a variety of Reading in the Case, and the constant Chain of *Points* shews a mis-Printing, and that by turning the *iron Letter* — for — the *Points* in the Text stand thus — — — Now compare *tebhirs* Dominion, *T. 1. Col. 11.* and its thus — — — 2dly, *Kadmab* is only servant to —, and *geresh* is not here, therefore no place for *kadma*. 3dly, Two *Ministers* can never come together, and — is a *Minister*, therefore — another *Minister* cannot come next, and the same Case occurs, *Gen.* 23.6. *Thou art a great Prince among us*, 2 *Chr.* 28. 13. has — plainly, the other places are but compounds, *Cam.* 8.6. *Jer.* 2.31. or Poetical, with a Rhetorical Point, as *Psal.* 36.7. & 80. 11. So we see the Phrase is to be retain'd, the Spirit of God, not a great Wind, which may be confirm'd from what doth precede; as 2dly, from other Scriptures, *Psal.* 33.6. *By the Word of the Lord were the Heavens made, and all the Host of them by the breath of his mouth.* See *Job* 26. 13. & 38. 4. *Acts* 1. 6. & 4. 24. And 3dly, the Phrase for the *ruabb* signifie the Wind, never *ruabb Elohim*; it were absurd to mention it.

VI. — under *tebhom* signifies the *hiernishah* of the *verse*, to terminate in this Word: — is now Grammatical, and his Office by *R. 1. M. 2.* to divide the true middle of Sense, which is an evident *index* of these *Points* being a Logical Instrument,

as well as Rhetorical and Syntactical; the Preacher can never mistake in dividing his Text, taking them for Rule.

The sum of the *Verse* is to Characterize the *Earth* as first made, before it was brought into a comely and perfect Order. Now the Characters are such as denote imperfection or perfection, and between these on the one side stands *—*, and on the other side the adverbative [*—*] not to be Translated and *but but* (*but—the Spirit of the Lord, &c.* tho it was in such a stupendious, confus'd condition, yet there was a *Dam's* influence over it that could preserve it from Dissolution, and ripen it unto Maturity.

VII. The Negative Properties are Three, the last in a Proposition by it self, *And darkness was upon the face of the Earth*, pointed regularly, as before *—* see T. 1. col. 2. R. 1. M. 2. R. 2. M. 1. R. R. 3. M. 1. R. 3. M. 1. a defect with which neither Form nor Inhabitant could consist, and therefore first remov'd in general, in the later part of this day, and more perfectly in the Fourth Day.

VIII. The other two Properties (tho every Copulative, whether in Subject or Prædicate, makes two Propositions Logically) make one Grammatical Proposition, and one in the Author's intention, which is the scope of the *Points* (as the Author of *Cosm.* says) and is a considerable help to the Interpreter; for often, formal Propositions, by the Rules of Logick, as in this very Chapter, are but amplifications of the Subject or Prædicate in the Authors intention; the *Points* in this Proposition stands thus *—* But if one consult the *Table* 1. Col. 4. *Sakeph's Train* stands thus,

thus, *the reasons of the variation I shall immediately prosecute.*

1. Then we see *sakeph* more visibly than under *silluk's* dominion, beginning *Atah's* Proposition by R. 4. M. 3. which shews that (*is* or *was*) is to be supply'd (another use of these *Points*, little observ'd in our Translation) for a Proposition cannot be without an *indicative* Verb. and standing in the end of his own by R. 6. M. 1. and this upon *vabobu*, which *B. Var.* (the only Interpreter I have heard of for this Thousand Years, that used this Key to unlock Scripture-sense, and he out of *Raschi*) turns well thus, *But also void of form*, it wanted not only Inhabitants, but it was incapable to receive them, a privation, want is common to both, *Jer.* 4. 23. *Isa.* 24. 10. and *Moses* ascends by gradation, want of Men, and want of fitness to receive them.

2. *Pascha* on *tobu* which is doubled by T. 1. N. 5. because the *accent* is in the penult, or the Word is *milhil*, signifies that (*v*) here is adverbative, signifying not copulation, but opposition, or that *tobu* and *bobu* are in distinct Propositions the Word *was* being repeated, *it was without inhabitants, and it was without form*; it is probable, that *tehom* the *abyss*, and *tobu* without inhabitant, come from one root, for that mixture with waters, or covering by it, was reason sufficient for it. This Privation or Emptiness was filled up on the Fifth and Sixth Day.

3. *Pascha's*, not *sakeph's* servant is on *haje-tba*, *was*, and shews Mr. *Bamp. Panfophia* to miss this part of Learning, for he translates the Words thus, *and the Earth was, and tohu was, and bohū was*. Three distinct Globes, Earth, Hell, and the empty

empty Space between them ; for *Earth* is separated from *was*, and *tohu* is joined with *was* as predicate to some Subject it is affirm'd of : So that it is a qualification of some Subject, and not a distinct Subject.

2. 4. — *Sakeph's major* is on *Earth*, and imports the whole to be but one Sentence ; and *2dly*, it imports that *Earth* is by no means Nominative to *was*, for then the *Points* would be $\frac{1}{2} - \frac{1}{2} - \frac{1}{2} - \frac{1}{2}$. But *rebbia a major*, makes a great distinction, and shews that *Earth* is propos'd as the Subject of the whole future Discourse to this effect : *Para :*]
 ' But as to the *Earth*, ' Beside this Earth God
 ' created many Heavens, Cœlestial Spheres of
 ' vast Number and Variety ; *Many Mansions*, of
 ' whose Nature or Form we are neither capable
 ' to know or speak, except we be transported thither,
 ' and tho we were, would not be capable of
 ' instructing any body of this Globe, the Words
 ' *Paul* heard were unutterable as to any such purpose,
 ' for had he call'd things by the Names he heard,
 ' it had been an unknown Tongue. If by our Names,
 ' our Thoughts had risen no higher than the accustomed
 ' Earthly Idea that Word is a sign of. We call the Places
 ' Heaven or High, and the Natives Angels or Messengers,
 ' let the Species be what it will. Now says *Moses*, though
 ' this Kingdom of Heaven some one may be *Mat.*
 ' 23. 34. is prepar'd for you, and tho I assure you
 ' God made them all out of nothing ; Yet I will not
 ' undertake to describe these Places, or how they were made :
 ' But as to our own Country, this lowest place, the *Earth*,
 ' know that when it was first created, it was without Man,
 ' without any living Creature : *Job* brings in the Angels shining like
 ' Morn-

‘ Morning-Stars, and singing like the early Larks,
 ‘ even shouting (from the first Moment of the be-
 ‘ ginning) *Halelujabs* to that great *Adori*, the Cre-
 ‘ ator; but however the Heavens were replenished,
 ‘ this little Farm was neither stock’d nor tenanted;
 ‘ *And void of that due Order and Form* that was ne-
 ‘ cessary to afford Man or Beast a comfortable Ha-
 ‘ bitation; the Materials of this House were provi-
 ‘ ded, but lying in heaps, the Walls not built, nor
 ‘ the Wells digged, the Canopy not spread over
 ‘ the Tent, nor the Partitions set up; the very
 ‘ Floors were not laid, nor Drainers cut: Hence
 ‘ all was a *Deep*, an *Abyss*, a Lake of Water, with-
 ‘ out a bottom. *And darkness was upon the face of*
 ‘ *this deep*; Neither Sun to shine and rule by *Day*,
 ‘ nor Moon by *Night*; not the Sparkle of one
 ‘ Star; Never was there a Night so dark as what
 ‘ belong’d to the First Day: Here was neither the
 ‘ Light of the Candle, nor the flame or glow of
 ‘ Fire to supply this defect; the faint and pale
 ‘ light of the Glow-Worm had been here a Con-
 ‘ solation; the *Egyptian* darkness that could be felt
 ‘ was preferable to this.

‘ *But the Spirit of God did brood upon the face of*
 ‘ *the Waters*; tho’ it wanted all these, it was put
 ‘ under a tendency toward them, a quantity of Mo-
 ‘ tion was created capable of all Varieties, and able
 ‘ to put the World into the most compleat Perfe-
 ‘ ction, being directed by that Imperial Word of
 ‘ GOD, and these Directions exerted by that im-
 ‘ mediate quickening and influencing Spirit of
 ‘ GOD.

Hence we learn, That all this Discourse of *Mo-*
ses, and all these Objects spoken of in this Chapter,
 Heavens, Sun, Moon and Stars, all belong to this
 Earth,

Earth, and all come within *Moses's* proposed subject *Earth*, in opposition to *Heavens*; all brought out of this Water by the Spirits hatching Motion. This *Earth* has its Heavens and Earth, its aboves and belows; but the Heavens that were made the First Day, are no where in our Bible Characteriz'd, they are left for our study when we come to dwell in their Mansions.

101 *Scope*: [*Rhetorical*] *rebekia* shews that the scope of this *Verse* is to describe the *Earth* by its Characters after the first creative Act.

301 *Division*: [*Grammatical*] *Atnach* shews the first Division of the *Verse* is at *deep*; the first *Hemistich* containing the negative Characters, the second the positive. *Sakeph* subdivides the first into two relative Propositions, the first whereof is complex of two properties as to the Earth; it was first without Inhabitant: Secondly, without capacity to receive them. The second is simple, *darkness was upon the face of the deep*, in which state it was not capable to produce one Plant or Herb, therefore that defect was first supply'd by Creation of Light. The second *Hemistich* contains but one Proposition, viz. an assertion of the preserving and Nursing Care of Divine Providence. To withstand the wasting and wearing of Creature Nature, there was need of the Breasts of All-sufficiency to maintain what Omnipotence had produc'd. It is therefore only sub-divided into Three single Terms, the Agent by the Spirit of the Lord, the action by an hatching or brooding motion; the object by the same, the Waters, the Deep or Earth.

By a Well-wisher to thy growth in
Grace and Knowledge,
Walter Cross.

